

militarism, with its god, which is but the devil of ordinary folk, and its moral creed, which to us Philistines is the negation of morality, rests on a strong foundation of laborious spadework and systematic organization, and requires for its complete overthrow equal effort and equal industry on the part of all those who believe in the opposite ideals of peace and freedom.

But, if the whole trend of the militarist movement runs directly counter to human progress as conceived by the English-speaking races throughout the globe, especially revolting to our notions was the particular manifestation of its spirit which this gospel gave at the outbreak of the war. If there was a principle dear to the heart of nineteenth-century Liberalism, it was the principle of nationality. In one sense Germany herself has done lip-service to this principle, because Pan-Germanism proclaims that all, whether they will it or no, who have Teutonic blood in their veins, shall be brought back to the fold of an enlarged Germany. Unfortunately for such pretensions, the tendency of latter-day research has been to throw serious doubts on the confident statements regarding the race question of a previous generation. Professor Sayce has pointed out that it is impossible to maintain that the English of to-day are a Teutonic people, and we may also ask how far does Prussia consist of a stock purely Teutonic. Races inevitably tend to mix: and it is on something more solid than mere race origin that ideas of nationality, if they are to bear fruit, must base their claim. A common history, common sentiments, common sufferings, a common religion, all take their share in developing the complex idea of nationality. Moreover, we know that while Germany has talked much of Pan-Germanism, she has dealt ruthlessly with the members of other races over whom she had dominion.